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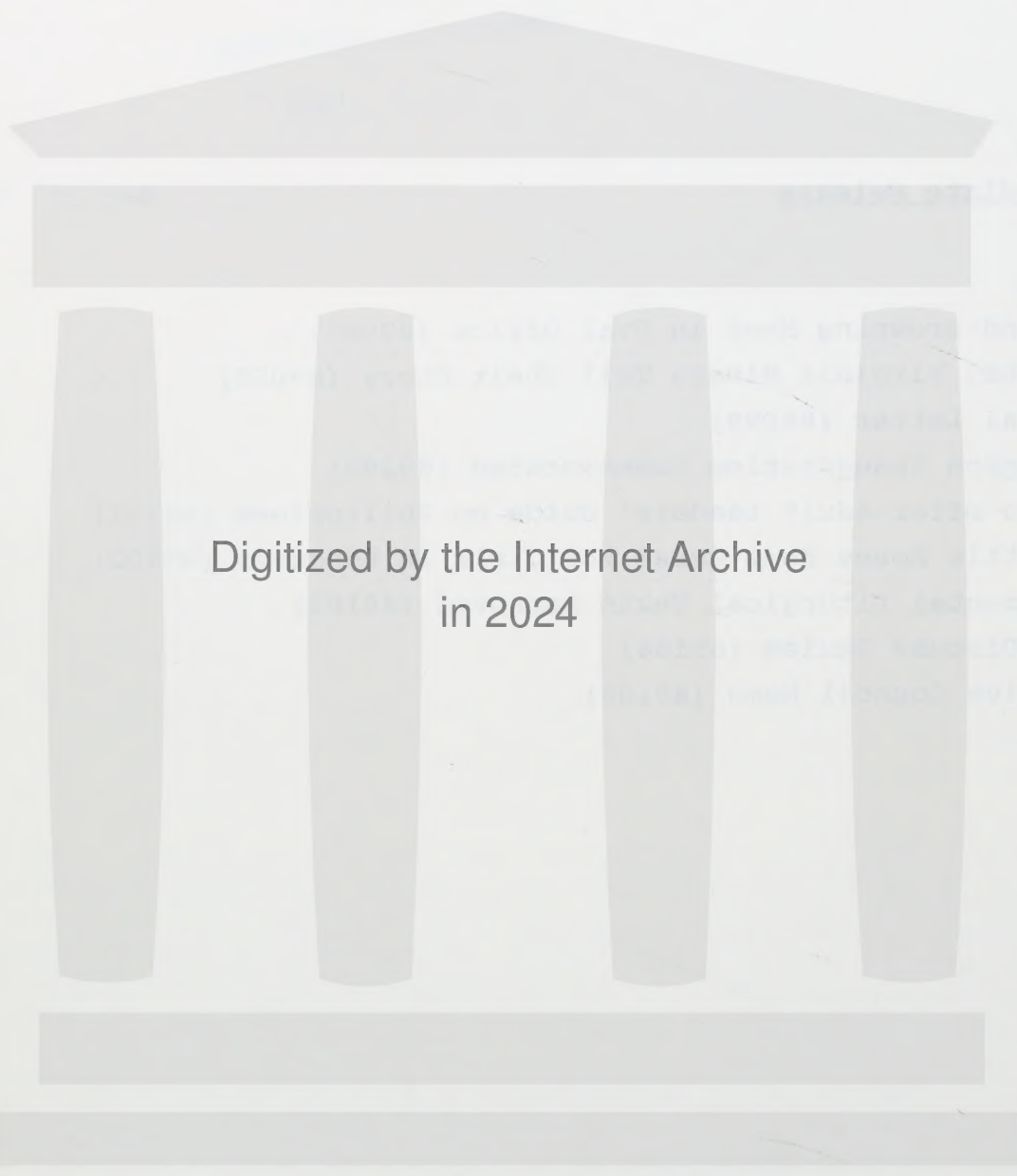
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CONTENTS

PAGE

| | |
|---|----|
| ■ Bush and Browning Meet in Oval Office (89097) | 2 |
| ■ [FEATURE] Virginia Miners Tell Their Story (89098) | 5 |
| ■ Pastoral Letter (89099) | 9 |
| ■ Washington Inauguration Commemorated (89100) | 13 |
| ■ CSMO to Offer Adult Leaders' Guide on Philippines (89101) | 18 |
| ■ Our Little Roses Home Cares For Girls In Honduras (89102) | 20 |
| ■ Supplemental Liturgical Texts Approved (89103) | 23 |
| ■ Women Discuss Sexism (89104) | 25 |
| ■ Executive Council Memo (89105) | 28 |



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Bush and Browning Meet in Oval Office

DPS 89097

WASHINGTON, D.C. (DPS, May 25) -- On Thursday, May 11, Presiding Bishop Edmond L. Browning, in the midst of a busy In-House week at the Episcopal Church Center in New York, flew to Washington, D.C., to meet with a fellow Episcopalian with an even busier schedule -- George Bush, the president of the United States. The meeting took place on a day when the president was coping with the election crisis in Panama. That world event changed the agenda of the conversation between the two leaders.

The Presiding Bishop, who is conscious of his pastoral role as head of the Church of which President Bush is a lifelong communicant, was anxious to establish lines of communication with the president. The two men were able to take the first steps in that direction on May 11.

Although both men were deeply concerned with the political crisis in Panama, the meeting got off to cordial start with the Presiding Bishop's presentation to the president of some official gifts. There was an inscribed copy of the Book of Common Prayer, with ribbons marking sections the Presiding Bishop thought the president might find helpful in his ministry to the nation and the world; an official Episcopal Church cap; and a letter. As the Presiding Bishop was leaving the Episcopal Church Center to catch his plane to Washington, Luis Nazario, who presides at the reception desk, handed the Presiding Bishop a letter he wanted to send the president. Nazario wanted to tell the president how much he admired him and to send his best wishes. The Presiding Bishop delivered the letter, which the president read with considerable pleasure -- and has already answered.

In addition to expressing to the president his desire to be in touch with him on issues of mutual concern, the Presiding Bishop also assured the president that he was prayed for by all the Primates of

DPS 89097/2

the Anglican Communion, his Church assembled, as he faced the great issues of his office. Browning was able to report this message from the assembled Primates who had met recently in Cyprus.

The Presiding Bishop and members of his staff who accompanied him to Washington -- Diane Porter, Public Ministries Officer at the Episcopal Church Center, and the Rev. Robert J. Brooks, Staff Officer of the Washington Office of the Episcopal Church -- were able to share with the president insights they had gained on the Panama crisis from recent conversations with the Episcopal Bishop of Panama, the Rt. Rev. James H. Ottley, and with the Papal Nuncio to Panama. Douglas Wead, the president's deputy for public liaison, was also present during the Presiding Bishop's visit.

Browning had visited Panama in March with three other Anglican Primates -- Archbishop Desmond Tutu of Southern Africa, Archbishop Michael Peers of the Anglican Church in Canada, and Archbishop Orland Lindsay of the Anglican Church in the Province of the West Indies -- and had gained considerable insight into the problems of that Central American country.

In the course of their short time together, the Presiding Bishop and the president were able to establish ways and means for staying in touch. Browning expressed his intention of keeping Bush informed about his concerns. Bush suggested that he and Browning continue their dialogue at some point in the summer at the White House in Kennebunkport, Maine.

As things developed, Browning acted on his new relationship with the president sooner than he might have imagined. On hearing that the president had initially stated he was unable to see Archbishop Desmond Tutu on Tutu's planned visit to Washington with other South African religious leaders during the week of May 17, Browning telegraphed the president urging him to change his mind and see his brother bishop. The president did indeed change his mind and saw Tutu during his visit to Washington. Although Browning cannot be certain that it was his voice that changed the president's mind --

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DPS 89097/3

others did indeed speak up -- Browning has every intention of staying in touch with his president just as the president intends to stay in touch with his chief pastor.

PHOTO CAPTION:

(89097) The Presiding Bishop and President Bush share a light moment during their May 11 meeting in the White House Oval Office. The president is reading a fan letter from an Episcopal Church Center staff member, hand delivered by the Presiding Bishop.

Credit: Diana Walker/Time Magazine.

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[FEATURE] Virginia Miners Tell Their Story

DPS 89098

by Mary Lee Simpson, editor, The Southwestern Episcopalian
ROANOKE, Va. (DPS, May 25) -- Harry Whitaker has to sleep sitting up. His legs and back and chest hurt all the time. Harry has black lung disease, the "traditional" and progressive affliction common to long-time coal miners. When the pain in his lungs becomes acute, he uses a strong liniment on his chest. "That burns so bad I can't feel them ache no more." He worries a lot about his helplessness, and tells his wife that maybe he'd be "better off dead."

With real Appalachian eloquence, the 66-year-old coal miner and Free-Will Baptist minister from Dante, Virginia, told his story to the Pittston Coal Company's head, Paul W. Douglas, and other top Pittston executives at the corporation's annual shareholders' meeting held in Greenwich, Connecticut, on May 10.

Whitaker was among the striking miners who traveled for 16 hours from the coal fields of southwestern Virginia to tell Pittston officials about the suffering of the estimated 1,500 pensioners, widows, and disabled miners who have had no health care benefits since January 31, 1988, when the contract between Pittston and the United Mine Workers expired.

Accompanying the miners to Greenwich were Episcopalians from throughout the Diocese of Southwestern Virginia, including members of a Bible study group at St. Mark's Episcopal Church in St. Paul, Virginia, whose interest in the miners' plight helped spark the pilgrimage to Greenwich. St. Mark's parish owns 206 shares of Pittston stock and sits in the heart of the coal fields.

Linda Johnson, director of an Episcopal learning and training center in nearby Wise County, Virginia, and part of the Bible study group, said that the biblical text for their trip came from Matthew 18: "If your brother sins against you, go and tell him his fault.... If he refuses to listen...tell it to the church."

"We are simply seeking to be the church," said Johnson.

DPS 89098/2

"I was promised if I worked, you'd give me health care benefits for the rest of my life," Whitaker told the Pittston officials during the tightly controlled, three-hour meeting in the company's comfortable corporate offices, located in the midst of a neighborhood of boutiques selling designer clothing and imported perfume. "You took them away. Why? And what do your employees have to look forward to? I gave you my life."

Douglas -- named gold award winner by the Wall Street Transcript for aggressively building Pittston into a multifaceted organization -- had no satisfactory answers for Whitaker or for the others who offered their stories and questions to the assembled executives.

Douglas repeatedly described the comments and stories of the miners and their families as "reckless rhetoric" and "rhetoric that is not reality."

Steve Hamilton, a 27-year-old striking miner with a wife and three children at home, told the Pittston executives that all the miners were asking for was a fair shake. "These people have served your company and have worked all their lives to make your salaries," he said.

"You're tearing our community up, destroying our children," Lucille Whitaker said. "Do you have a heart?"

"We're humans, and our rights and needs have been revoked," said Gay Martin. She's the wife of a miner who worked for Pittston for 46 years. With their \$539 monthly pension, the couple is paying off medical bills resulting from back surgery her husband had to have. They still have \$5,000 to pay.

Also at issue is the company's demand that miners work on Sundays "to make production more efficient."

The Rev. Roderick Sinclair, an Episcopal chaplain at two universities in the Diocese of Southwestern Virginia, asked the Pittston executives to look into the issue as individuals. "These

people [the miners and their families] live on spirit; their families live on spirit," he said.

As miners returned to the buses to begin their trip home, they expressed encouragement and hope that their needs were heard and would be addressed.

"We will get our contract, " said Martin, "but it will be a long struggle."

"Paul Douglas heard every word. He's a very stern and disciplined leader who heard some scathing criticism," said Ralph Weigandt, a Roanoke area attorney who accompanied the miners on the trip. "The effort [to go to the shareholders' meeting] was worth every minute of it."

Uncas Macthenia, chancellor of the Diocese of Southwestern Virginia, is currently on sabbatical from his position as law professor at Washington and Lee University. He is using that sabbatical to work in southwestern Virginia's coal-mining communities. He described Douglas as "a man of great public affairs [who] doesn't know his own soul."

"I'm unsure if the Pittston executives understood," Macthenia said, "but when people tell the truth, I don't worry. God will take over."

John Mullins, a striking miner and Free-Will Baptist minister whose faith matches his gargantuan frame, agreed. "If it's God's will, he'll touch the hearts of all so we can live and maintain our homes and families."

**

Friends Along the Way

Along their journey the miners and their traveling companions received much support and encouragement from the Church community.

As they stepped off the bus in Greenwich, Connecticut into the cold night rain they were greeted by Connecticut's Suffragan Bishop Clarence N. Coleman. In the parish hall of Christ Episcopal Church, where they spent the night, a "Welcome Miners!" banner hung over a long

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DPS 89098/4

kitchen counter laden with food and drink. The banner had been made earlier that day by the diocese's young people.

The next morning before the shareholders' meeting parish volunteers provided breakfast and passed around the Greenwich newspaper carrying an advertisement supporting the striking mine workers, signed by 86 Episcopal clergy in the diocese. Later that day the group learned of the support from the Roman Catholic Diocese of Richmond, Virginia Bishop Walter Sullivan expressed his support to the United Mine Workers in its struggle.

On their way back home, the travelers received another loving welcome when they arrived at Trinity Episcopal Church in Bethlehem, Pennsylvania. "We welcome this opportunity to support sisters and brothers from Southwestern Virginia in their action of advocacy which arises from obedience to the Gospel," said Bishop Mark Dyer of the Diocese of Bethlehem.

The diocese's archdeacon, The Ven. Richard I. Cluett, quoted Presiding Bishop Edmond L. Browning in his greeting: "The Church must be the first to protest instances or institutions of injustice."

On their return, Bishop A. Heath Light of Southwestern Virginia reflected on the event: "There is an African saying that 'where the elephants fight it is the grass that is trampled.' The giants are the Pittston Company and the United Mine Workers. Those who are being hurt are principally the miners and the communities." He also said, "Our hope is that the power of the Holy Spirit may lead us toward an earthly kingdom of shared service and reconciliation."

PHOTO CAPTION:

(89098) Striking coal miners from southwest Virginia, their friends and their families, prepare to protest at the annual shareholders' meeting in Greenwich, Connecticut, of the Pittston Coal Company. Protesters include members of a Bible study group from St. Mark's Episcopal Church in St. Paul, Virginia, that had become concerned with the plight of the miners.

Credit: James Thrall.

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DPS 89099

[NOTE TO EDITORS: On May 19 the Presiding Bishop wrote the following pastoral letter to the bishops and other clergy of the Episcopal Church in response to questions that have arisen in the Church about the upcoming synod in Fort Worth, Texas (June 1-3), sponsored by the Evangelical and Catholic Mission (ECM), a traditionalist group within the Episcopal Church.]

A PASTORAL LETTER
FROM
THE PRESIDING BISHOP

"Spare no effort to make fast with bonds
of peace the unity which the Spirit gives."
(Eph. 4:3)

Dear Brothers and Sisters in Christ:

Two events occupy my mind in this great season of Pentecost. One, just past, was the meeting in Cyprus of the Primates of the Anglican Communion, a time for me of refreshment and encouragement. The other, lying just over the horizon, is the June meeting in Fort Worth called by the Evangelical and Catholic Mission (ECM) of our Church. As your Presiding Bishop and Primate, I am compelled to share with you my thoughts and concerns about these two events. In so doing, I will call you to greater prayer and effort in preserving and pursuing the unity and mission of our Church.

The ECM is a group of laity and clergy formed after the action of the 1976 General Convention authorizing the ordination of women to the priesthood and episcopate. The ECM has not accepted such ordinations, and for them the recent consecration of a woman bishop was the last straw. The gathering in Fort Worth is, in their own words, for the purpose of considering how the members of the ECM "shall be the Church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution's present disintegration."

Since the call to the June meeting, groups in our Church and the secular media have been full of speculation and rumor about separation and schism. Mistrust, misinformation and suspicion have been rampant. Voices have been raised and unkind and contemptuous

DPS 89099/2

words spoken. Unity has been sorely tested on all sides, some already declaring that communion has been broken.

Yet I want to affirm the June gathering in Fort Worth. While upholding absolutely the authority of the 1976 General Convention, I believe there is value in the coming together of those in our Church who disagree with the majority decision. There is value and dignity in coming together as Christians to share fears, uncertainties, hopes, and faith. I am happy that our Church is one which can provide such opportunities. Yes, I am greatly concerned about the stated purpose of the Fort Worth gathering, but I affirm that meeting for what it can accomplish positively. My prayer is that the unity of the Church be maintained both in Fort Worth and throughout the Anglican Communion.

I want to make clear my unshakable belief that God is calling us to maintain our unity even in the midst of our diversity, our tension, and our pain. I believe with all my heart that the unity we have in baptism is a gift whose preciousness we dare not squander, for it is a unity bought with the very blood of Christ. For this reason I reject the ECM's characterization of our Church as in "disintegration" and "crisis." I simply do not believe it. To the contrary, my experience as your Presiding Bishop and my faith in Jesus Christ convince me that the Episcopal Church can maintain its unity, that we as the children of the One God can live together, can pray and worship together, and can witness to the Gospel together even in the tension of our diversity.

I have been immeasurably strengthened in this belief by the actions of the Primates of the Anglican Communion meeting in Cyprus earlier this month. Under the wise leadership of the Archbishop of Canterbury, we as Primates received and affirmed the report of the Archbishop's Commission on Communion and Women in the Episcopate. That report (often called the "Eames Report" after the commission's chairman, Archbishop Robert Eames of Ireland) encouraged us to believe that the highest possible degree of communion can be maintained among the provinces of the Anglican Communion in the face of differences in principle and practice on the ordination of women to the episcopate.

The Eames Report has positive implications for the unity of the Anglican Communion; it also, I believe, contains good news for our own situation within the Episcopal Church. Let me share with you some of the report's insights.

The Eames Report insists that we see our present tensions and disagreements in the context of our history as a Christian community. Seen in this larger context, we learn several things. First, we learn that (in the words of the report) "there has never been a time when ecclesial communion has perfectly reflected the unity which is both God's gift and promise." From earliest New Testament times, "we see the maintenance of communion through mutual acceptance and respect and

the toleration of a diversity of practice." Thus, our times are not unique. We are not alone. Others before us have struggled and prevailed. So, I believe, shall we.

We learn too that the often painful lessons of the past can be applied to our present internal divisions. The Eames Report refers specifically to the ecumenical movement. "The first prerequisite for ecumenical dialogue is the mutual recognition of the partners as belonging together in the one Body of Christ through faith and baptism. From this it follows that what the partners have in common is more important than what divides. Precisely because the other partner also belongs to Christ, they must be accorded an integrity which commands respect and courtesy."

What we have in common is more important than what divides. We dare not now lose that which has been purchased at so high a price. We dare not now squander that for which the martyrs and saints have struggled so painfully. As the letter to the Ephesians implores, "Spare no effort to make fast with bonds of peace the unity which the Spirit gives."

As your Presiding Bishop I have spared no effort nor will I. In these past few months I have met three times with the bishops of the ECM, as well as with groups of clergy and laity of like mind. I recognize them as partners in the Gospel, in deep communion through faith and baptism. It is of concern to them, and therefore to me and to all of us, how they can offer their gifts, and the gifts of their discernment, in a Church that has been blessed by the ministry of ordained women for 12 years, and that has just consecrated the first woman as bishop.

Over these past months I have also spoken to many individuals and groups frustrated that the discussion about women's ordination continues. For them -- and indeed for the majority of the Episcopal Church -- the issue has been settled. They are eager to get on with the mission of the Church, not remain mired in endless talk. But they too recognize that pain and alienation and even anger remain and must be faced. I particularly feel the pain of those in dioceses where the position of the bishop is contrary to their own.

What is called for now, in the words of the Eames Report, is a willingness to "share each other's burdens and sufferings." In so doing, we "will have learned something of the meaning of communion with the God who suffers. And we shall have something to say about the unity of Christians and the unity of all humankind."

In September the House of Bishops will take up in earnest the recommendations and guidelines of the Eames Report. In our deliberations we will consider the sometimes theological issues of

DPS 89099/4

"discernment and reception," and the "Episcopal visitors" legislation mandated by last summer's General Convention. I am confident that we will at all times take with utter seriousness the imperative to maintain the unity of the Church. I call on you to pray for one another and for the Church. I particularly call on you to pray for and with those with whom you do not agree. Let us take no precipitous actions to separate ourselves from those whose understandings of God's divine working in the world are different from our own.

"Be humble always and gentle, and patient too. Be forbearing with one another and charitable. Spare no effort to make fast with bonds of peace the unity which the Spirit gives." (Eph. 4:2-3)

Edmond L. Browning
May 19, 1989

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Washington Inauguration Commemorated

DPS 89100

by Johnny R. Ross, freelance editor and writer

NEW YORK (DPS, May 25) -- "I'm a schoolteacher!" yelled a woman from the perimeter of an elaborate police cordon that surrounded St. Paul's Chapel in lower Manhattan on Sunday, April 30, 1989. "Is there any way I can get one of those programs you are carrying to take back to my schoolkids?" she asked a man emerging from the special, invitation-only prayer service that had just concluded inside. The service -- attended by President George Bush (hence, all the security) and a host of other dignitaries -- commemorated the 200th anniversary of George Washington's visit to the same chapel immediately after delivering the nation's first inaugural address.

Despite the unwelcoming mazes of police lines, the school teacher was probably in the right place. At its best, New York City's bicentennial celebration of the first presidential inauguration converted all of lower Manhattan into one huge, rowdy, makeshift American history classroom. Every aspect of the St. Paul's prayer service and the dramatic inauguration reenactment on the steps of Federal Hall that followed it seemed designed to provoke classroom analysis of the "compare-and-contrast" kind. Even the order of the two events on Sunday begs for this sort of scrutiny: President Bush -- like his illustrious predecessor -- attended both events, but the 1989 celebration reversed the original order; George Washington prayed at St. Paul's after the inaugural event; George Bush prayed there before.

The crowds who jammed the narrow canyons of the Wall Street financial district to see the 1989 reenactment of the original oath of office ceremony were similar to their forebears only in enthusiasm. The thousands of visitors who streamed into New York City's cobbled streets on Thursday, April 30, 1789, hopeful of a glimpse of General Washington -- only hours away from becoming President Washington --

DPS 89100/2

had a fairer chance of getting a good view of the proceedings than did their modern counterparts. Privilege played so small a role in the original inauguration that many members of Congress had to fend for themselves among their stridently democratic countrymen to see the oath of office administered. The modern reenactment, by sharp contrast, allotted almost every possible vantage point to VIPs. Colonial Americans had an additional advantage: the option of viewing the ceremony from nearby overlooking windows and building tops -- something that would have been frowned upon by the Secret Service agents and New York City police who swarmed over lower Manhattan to secure the area before the arrival of President Bush.

The authenticity of the dramatic reenactment was severely compromised by a lack of extant period props in the Wall Street area. Instead of eighteenth-century sets, the actors on the dais had to make do with financial district skyscrapers. Federal Hall, the very "stage" of the reenactment, -- was built well after the original City Hall -- where the original oath of office took place -- was demolished in the early 1800s. The Bible that the actor portraying Washington placed his hand upon was original, the very Bible, in fact, that a messenger snatched frantically from a nearby Masonic lodge when someone discovered the critical lack of one after the ceremony had gotten underway.

Time has been kinder to the site of the bicentennial commemorative prayer service. St. Paul's Chapel, the Georgian Classic Revival--style church at the corner of Broadway and Fulton Street -- which has been in use continually as a house of worship since its completion in 1766 -- looks today much as it did two centuries ago, except the surrounding "wilderness" (as some contemporary critics referred to what was the upper reaches of the city) now contains the likes of the World Trade Center on its western side and other lofty office towers on its other sides.

When President and Mrs. Bush, many prominent politicians, various religious leaders, and other invited guests met in prayer at

DPS 89100/3

St. Paul's, it was not the "stage" that was missing -- as was the case with the Federal Hall reenactment; this time it was the "script." Historical records tell us almost nothing about the original prayer service; only that the Te Deum was sung. An authentic reenactment similar to the Federal Hall ceremony was therefore impossible.

Perhaps a reenactment would have been undesirable also. Episcopalians are keenly aware of the important role their Church played during the crucial early years of our nation's history and of the quasi- "established Church" status the Episcopal Church acquired as a consequence (notwithstanding our strong native disinclination to an established religion). There is a tendency among Anglicans to err on the side of caution lest we reactivate any residual "established Church" perceptions in the minds of people of other faiths.

The St. Paul's service managed to be sensitive to the diversity of religious life in modern America without forsaking all historical particulars. In keeping with the nature of the original service (our first president, after all, was a devout Episcopalian as, indeed, is our current forty-first), the form of prayer was distinctly Anglican, based on a form used a century ago for a centennial celebration of the original event. The content of the service, however -- the readings, prayers, and hymns -- was carefully "interfaith." The Rev. Dr. Louis C. Gerstein, rabbi emeritus of Congregation Shearith Israel, and the Rev. Matthew F. Mulloy, assistant pastor of St. Peter's Church, served as first and second lectors, respectively, thereby representing the important Jewish and Roman Catholic congregations that were active in Manhattan in 1789.

The Rev. Dr. Daniel Paul Matthews, rector of the parish of Trinity Church served as the officiant. The Te Deum prescribed by the scant historical record (in a setting composed by Orlando Gibbons) was sung by the choir of Trinity Church. The Rev. John W. Moody, the Rev. Percival G. Brown, and the Rev. Elizabeth A. Sherman, priests of Trinity Parish, and the Rev. Canon Lloyd S. Casson, vicar of Trinity Church and St. Paul's Chapel, served as intercessors in prayer. The

DPS 89100/4

Rt. Rev. Paul Moore, Jr., Bishop of the Episcopal Diocese of New York, prefaced his prayer and benediction with words of welcome to the president and a plea that he remember New York City in its time of need.

Many religious traditions were represented by the distinguished clergy seated in the chancel of the chapel: His Eminence Archbishop Iakovos, Patriarchal Exarch Extraordinary, Greek Orthodox Archdiocese of North and South America; the Most Rev. Archbishop Torkom Manoogian, Primate, Eastern Diocese of the Armenian Church of North America; the Rev. Msgr. Edward J. Mitty and the Rev. Timothy Peedekamala of the Church of Our Lady of Victory; the Rev. Warren Danskin, John Street Methodist Church; the Rev. Msgr. James G. Wilders, Church of Our Lady of the Rosary; the Rev. James Ford, chaplain, U. S. House of Representatives; Col. Paul M. Kelly, Salvation Army; the Rev. James Nichols, chaplain, St. Cornelius Chapel; the Rev. Frederic B. Burnham, the Rev. Samuel E. Benson, the Rev. W. Mark Richardson, and the Rev. James G. Callaway, Jr., all of Trinity Parish.

In addition to President and Mrs. Bush and several members of the president's family, other dignitaries present for the service included Sen. Frank Lautenberg of New Jersey, Gov. Mario M. Cuomo, and Mayor Edward I. Koch.

After a final hymn, "O Beautiful for Spacious Skies," the president smiling broadly, was whisked from the chapel through the east doors and back into the presidential motorcade barely 30 minutes after he arrived. The service had been a tricky length of liturgical tightrope along which history, our national religious diversity, and the needs of state all had to be balanced. George Washington -- a man too well acquainted with factious collisions between Church and State -- would have admired the diplomatic ease and elegance of the event. After all, political and religious tensions during the time of the British occupation of New York reached such a pitch in Trinity Parish, Washington's New York parish (which included St. Paul's Chapel and

other chapels through the city), that the prominent revolutionary found worship there untenable for a time. The rector and other clergy of the parish were fiercely Loyalist, arguing that their ordination vows were made concomitantly to Church and to the Crown and could not, therefore, be separated and readdressed to suit the climate of the times. Once when General Washington returned to New York after a long military campaign, he sent an envoy to convey his wish to worship in the parish if only the mention of the king might be suppressed during the service; Washington's envoy returned to tell him that his request had been denied. Events would grow much worse before they eventually improved. Trinity Church was destroyed during the years of occupation by a fire of suspicious origin that spread from a nearby tavern. The new Trinity Church building was still under construction 200 hundred years ago, which is why the triumphant, brand-new President Washington, followed by happy throngs of American citizens, walked the few blocks out of his way up Broadway to offer prayers of thanksgiving and intercession at the altar of St. Paul's.

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CSMO to Offer Adult Leaders' Guide on Philippines

DPS 89101

NEW YORK (DPS, May 25) -- The Office of Children's Ministries at the Episcopal Church Center has announced the mid-summer release of Mission and the Philippine Episcopal Church: A Guide for Adult Leaders as a supplement of the Education for Mission and Ministry newsletter, Into the World, which is mailed to every parish. This resource is designed as an educational tool for adults working with children in the 1989-90 Church School Missionary Offering (CSMO) program.

According to the Rev. Howard Williams, coordinator of Children's Ministries at the Episcopal Church Center, Mission and the Philippine Episcopal Church is intended to add a special perspective to the study of the Philippines undertaken by CSMO. Although CSMO is using ecumenical resources offered through Friendship Press for the program, the story of the partnership of the Philippine Episcopal Church and the Episcopal Church in the United States, a story that is lifted up in Mission and Philippine Episcopal Church, is central to a full participation by Episcopalians in CSMO.

The Friendship Press materials available for 1989-90 include resources for study of the Philippines -- books, a video cassette, an audio tape, an annotated map, and study guides, as well as resources on the "World of Islam" for groups that would either like to supplement their study of the Philippines (there is a significant Islamic minority in the islands) or would like to undertake an additional study of Islam. This kind of study might be appropriate in urban areas with growing Muslim populations.

Mission and the Philippine Episcopal Church offers adults who will work with children in CSMO programs suggestions about selection and use of the Friendship Press materials described in the CSMO folder mailed earlier this spring. It also offers insights into the common Anglican heritage shared by the Philippine Episcopal Church and the

DPS 89101/2

Episcopal Church in the United States. The Philippine Church will achieve complete autonomy in the worldwide Anglican Communion in 1990. Born in the 1890s at the end of the Pacific nation's colonial period, the Philippine Church has grown and moved toward autonomy in chaotic times in the life of the Philippine nation. Although it still faces many problems, the Philippine Church can well serve as a model of Christian dedication and mission against what seemed, at times, overwhelming odds.

Funds raised in 1989-90 through CSMO by the children and young people of the Episcopal Church in the United States will be used to establish a trust fund, to be administered by the Philippine Episcopal Church, for the development of a children's ministries program in the Philippines. Beginning in 1989-90, CSMO's fund raising will be done through the Presiding Bishop's Fund for World Relief.

For further information about CSMO, contact: Office of Children's Ministries, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017; tel. (800) 334-7626, ext. 251 or 252, or (212) 867-8400, ext. 251 or 252.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Our Little Roses Home Cares For Girls In Honduras DPS 89102

by George B. Lewis, Jr., freelance editor and writer

NEW YORK (DPS, May 25) -- Under the auspices of the Volunteers for Mission office, Kirsten Axell came through the Episcopal Church Center in New York to tell about her two years in Honduras and more specifically the last six months of her stay that she spent working in San Pedro Sula with Nuestras Pequeñas Rosas (Our Little Roses), a home for abused and abandoned girls.

The home was started in March 1988 with three girls, and by mid summer had grown to it's capacity of 20 girls. Axell had been posted for the last year and a half at St. John's Episcopal School in Puerto Cortes, where she taught among other things mathematics, science, and English. She heard about the Little Roses girls and asked Bishop Frade if she might volunteer for an additional six months at the home. It is worth noting that Bishop Frade and his wife Diana have been actively involved with the Little Roses community from it's beginning.

Axell, who is in her early 20s holds a joint degree in developing studies (the study of developing countries) from the University of Uppsala (Sweden) and the Univerisity of California at Berkeley. It was through the help of Bishop Swing and the Volunteers for Mission office in New York that she went to teach at St. John's. She seemed to like her time a great deal at the school, which is a bilingual institution with most of it's students coming from the middle class. However, Axell also wanted desperately to get a chance to "work with Honduras's largest social group: economically underprivileged children."

Although there are a number of group homes for boys in Honduras, there are almost no places for girls. Little Roses was not only founded to help fill the void, but also to provide a level of individual care, "a family atmosphere" in a group setting, that could be achieved by limiting the number of girls to 20. The feeling in the

DPS 89102/2

diocese seems to be that if Little Roses is successful, other homes for young women will be started using the same model.

Axell is quick to admit that taking care of 20 girls ranging in ages from 4 to 14 is extremely hard work. The director of the home, Nellie Bodden, encouraged Axell to involve herself in a wide range of activities, from teaching arts and crafts and Bible stories to planning weekly menus to helping handle the house accounting, along with heavy counseling responsibilities.

Axell explained that there are a few orphans at the home, but most of the rest of the girls have families that don't want them. "For instance, a mother will have seven children and will be pregnant with another, and will literally kick a child or two out of the house. There are also cases where the girls have been abused sexually by fathers or stepfathers." Most of the girls have had to live on the streets where they have had to live off garbage, steal, or do whatever they could to survive. More than half the girls at the home had been raped before the age of 10.

One of the hardest jobs was to get the girls to live in a structured environment. Because of the life they have lived, they are not used to obeying rules. "It is easier for the younger girls to adjust, but some of the older girls have boyfriends already and are used to their freedom." There is so much unhappiness in the girls, so much confused anger, that violent tantrums can erupt at any time. One girl refused to talk for months.

Many of the girls don't understand why they can't be with their own family. They are used to poverty, miss their brothers and sisters and friends, and can't get over the fact their mothers don't want them. The more Axell talks the clearer picture one gets of the nightmares these children have lived through. One mother dropped off her daughter at the home, with the promise she would be back the next day to take the girl to United States. Despite the fact the mother didn't return, the girl wouldn't unpack, refusing to give up hope. Another girl, who made her home in a cart her father pushed down the

DPS 89102/3

town streets, at age five saw him murdered by a man with a machete. A little girl from the mountains cannot talk about her life before coming to the home without trembling.

Yet, step by small step, progress has been made. The girl who didn't talk does now. The girl who saw her father murdered is enrolled -- with a scholarship -- at a bilingual school. And the girl whose mother left her for the United States has unpacked her things. They have all become part of a caring community. "It is a happy place," Axell says. "The girls are growing spiritually to have dignity and self-confidence in a safe situation with a family they can trust."

The community passed an especially happy first Christmas together. They decorated the house with homemade ornaments, and everyone including Axell sang "Away in the Manger" on a children's television show. "Words cannot capture the contagious excitement that filled the house during the holiday weekend. The highlight came in the form of beautiful dolls from Bishop Walker in Washington, D.C." She also notes the great generosity of the Diocese of California.

Axell left Honduras in February to spend some time working in Sweden. However, she still hopes to return to San Pedro Sula to help Little Roses with fund raising. She concluded, "I have this idealist notion, which the board of directors seems to share, that whatever these girls want to do with their lives, whether it's to find a job, go to trade school, or to the university, we will somehow find the funds to make it possible."

For more information on Our Little Roses, write: Committee to Assist the Episcopal Diocese of Honduras, CAEDH, c/o Beverly Allison, Rt. 3, Box 43, Gordonsville, VA 22942. For more information on the Volunteers for Mission program, write: Volunteers for Mission, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Supplemental Liturgical Texts Approved by Commission DPS 89103

NEW YORK (DPS, May 25) -- In response to the Church's growing concern for making available inclusive language texts for liturgical use, the Standing Liturgical Commission of the Episcopal Church, at a meeting held during Easter week, approved supplemental liturgical texts, to be available for use on an experimental basis throughout the Church by Advent 1989. At its meeting, the commission completed its review of materials that resulted from consultations with the theological committee of the House of Bishops and liturgical consultants, as called for in a resolution of the 1988 General Convention.

The texts will be available for use under the direction of ecclesiastical authority shortly after their presentation to the House of Bishops meeting in Philadelphia, September 20-29. The evaluation period will last from eight to ten months, ending in time for results to be tabulated and any necessary revisions made by Advent 1990. The commission also approved background, introductory, and explanatory materials to accompany the trial worship texts.

"It is exciting to be moving into the next phase in the development of these services," said the Rev. Canon Lloyd Casson, convener of the committee on supplemental liturgical texts and vicar of Trinity Parish, New York City. "The dialogue and discussion about them will now involve all those who will experience worship with them. The committee and the commission are anticipating this part of the process as a crucial time to hear and consider these responses."

The Church Hymnal Corporation will publish Prayer Book Studies 30 -- Supplemental Liturgical Texts with adapted services of Morning Prayer, Evening Prayer, the Order of Worship for the Evening, and services of the Holy Eucharist. There will be a service music appendix in the publication. The materials will be available in packets of ten; prices will be kept low so that many congregations have the opportunity of using them. A separate publication,

DPS 89103/2

Commentary on Prayer Book Studies 30, will contain chapters on the theological, biblical, and liturgical background of the texts, and other materials to enhance the use of the services.

Prayer Book Studies 30 is the continuation of a process begun at the mandate of the 1985 General Convention. The 1985 convention instructed the Standing Liturgical Commission to develop "inclusive language liturgies for the regular services of the Church...." After writing the new liturgies, evaluating or testing them in 40 settings (parishes, seminaries, and religious orders), and extensive editing, the commission presented the inclusive language services to the 1988 General Convention.

Following the 1988 General Convention, a consultation on the task ahead was held by members of a House of Bishops theology subcommittee (chaired by Bishop Arthur Vogel) and members of the Standing Liturgical Commission's Subcommittee on Supplemental Liturgical Texts (convened by Canon Lloyd Casson).

After the consultation, further revisions were made to the texts. The amended texts were then submitted to the Standing Liturgical Commission for further discussion and revision.

It was at their Easter week meeting that the commission gave the go-ahead for publication and trial use.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Women Discuss Sexism

DPS 89104

by Lucy Germany, editor, Texas Episcopal Churchman

AUSTIN, Tex. (DPS, May 25) -- Sexism remains the "most profound barrier facing women today," according to Pam Chinnis, vice president of the House of Deputies of the Episcopal Church, speaking at the annual gathering of the Southwestern Network for Women's Ministries (April 21-22) at the Episcopal Theological Seminary of the Southwest in Austin, Texas. Chinnis, a national Church leader who came up through the ranks of Episcopal Churchwomen and altar guild, confronted the issue directly as she addressed the Texas gathering. Five dioceses of Province VII of the Episcopal Church were represented at the two-day meeting: Texas, Dallas, Fort Worth, West Texas, and Kansas. The network offers a lecture by a well-known Church leader and speaker once a year. Topics are chosen that are of interest to lay and ordained women.

Deeply committed to the struggle for recognition of women's ministries over the years, Chinnis says she is involved in the struggle for wholeness in the Church, which, she believes, is still blocked by subtle gradations of discrimination. "The Church must understand its own traditions," Chinnis said. "We abhor discrimination by race, yet we allow discrimination against women."

The place of women in society has been and is still determined, Chinnis said, by the patriarchal system. We have worship that expresses unity in terms of brothers and sons. Our tradition has given us roadblocks, but our hope for the future is powerful.

Chinnis traced the long history of discrimination against women in the Church ("we are a majority in the Church in every way but leadership") and the increasing pressures women are facing in society as wives, mothers, and breadwinners. "Three-fourths of women in the world are poor. We are experiencing the feminization of poverty or the pauperization of women; take your pick!"

DPS 89104/2

As chair of the Committee for Full Participation of Women in the Church, a study group mandated by the 1985 General Convention, Chinnis has had the opportunity of observing, in minute detail, how women are faring in the dioceses and congregations of the Church. Some of the old fears still work against women in local leadership roles, Chinnis said. These fears include: "women will drive men from participation in the Church"; "when groups are seen as a 'women's activity' they have less power and are devalued"; "we are called to be faithful to tradition -- which excludes women from leadership"; and "the Church is just not ready yet."

Chinnis warned women against falling victim to "the queen bee syndrome" (I'm so happy to be at the top with all those men) or "the closet matriarch syndrome" (she pampers the priest "and keeps him to herself").

Although, Chinnis conceded, the position of women is generally better than it was 20 years ago, there is still much left to do. Fifty-five percent of Church membership is female, but women hold only 22 percent of diocesan staff jobs. "We have gone from being an 'auxiliary' to being invisible," she said.

Her committee, which surveyed the status of women in 12 dioceses including Texas, will continue to function under resolutions approved by the 1988 General Convention. "We have asked that the Church keep better statistics on the numbers of women in leadership by asking for this information...in annual parish reports. We are urging all women to be aware of and participate in the Decade of Churches in Solidarity with Women, which began on Easter. We need to look at the place women occupy in the Bible and to tell their (and our) stories. We need to understand the importance of building support groups."

Chinnis advocated each of the approximately 40 women present making a commitment for personal growth that would include being an advocate for fair play and justice, learning to love more fully and to sacrifice, avoiding the queen bee and closet matriarch roles, being a mentor to someone, being gentle to oneself and to the idiosyncracies

DPS 89104/3

of those around one, expanding horizons, broadening interests, and keeping a sense of humor.

"I have a vision," Chinnis said, "that I can help lead this Church to a new community between men and women."

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MEMORANDUM

Executive Council of the Episcopal Church

DPS 89105

The Executive Council of the Episcopal Church will hold its next meeting in Pittsburgh, Pennsylvania, from June 13 to June 16. All Executive Council sessions will take place at The Westin William Penn Hotel in Pittsburgh. Executive Council staff and visitors will also be housed at the hotel. The first meeting begins at 9 A.M. on Tuesday, June 13. The final session is scheduled to adjourn at noon on Friday, June 16.

As always, members of the press are welcome to attend Executive Council meetings; housing is available for press at The Westin William Penn, and the press may also join Executive Council for meals under arrangements similar to those made in the past. If you wish to take part, we must ask that you FAX the form that follows to Natalie R. Elder, Episcopal Church Center/Communication, (212) 949-8059, no later than Friday, June 2.

Transportation from the airport in Pittsburgh, and from The Westin William Penn Hotel, is available via Airlines Transportation Company located on the lower level of the air terminal. Buses stop outside the U.S. Air baggage claim area every half hour from 5:00 A.M. to 7:00 P.M., and every hour from 7:00 P.M. to 10:00 P.M. Cost is \$8.00 per person, one way. Taxi fare is approximately \$25.00.

Please join us if you can. As usual, we will provide full documentation and any other assistance members of the press may need.

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The Westin William Penn
530 William Penn Way
Pittsburgh, PA 15219
(412) 281-7100

Name: _____

Address: _____

Phone: (H) _____ (O) _____
(Where I can be reached during the day)

I will attend this meeting: Yes _____ No _____

I will need overnight accommodations: Yes _____ No _____

I will arrive on (date) _____

Airline & Flight #: _____ Air arrival time: _____

I will depart on (date) _____

Airline & Flight #: _____ Air departure time: _____

American Express Card #: _____ Exp. Date: _____
Needed to Guarantee Reservation

I will join the Council for the following meals (costs to be determined):

LUNCH: _____ Tuesday _____ Wednesday _____ Thursday
(Cathedral)

DINNER: _____ Tuesday _____ Wednesday _____ Thursday
(Boat Tour)

Use this space for special request/information you feel will be of assistance in
arranging your accommodations.

Please Fax this form no later than Friday, June 2, 1989 to:

Natalie R. Elder
Episcopal Church Center/ Communications Dept.
(212) 949-8059

To supply updated information should your plans change, please call our office at
(212) 490-2840 or (800) 334-7626 x.299.

